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Must Remain in
Transcription Room

M 2157

IV /Lunch

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MUSIC

MR. NYLAND: Maybe it's worthwhile to count these sessions, huh, like they do in Paris for the peace conferences, such and such a number session again without any result. So here we are, another Saturday without any result. You know for Work you have to have an appetite. You really must be hungry. You may not know what kind of hunger. You just have that feeling that there is something that ought to be stilled. I call it an appetite because you have to eat. It's not a curiosity. It is a way of looking at life which is serious but which demands attention. And it is a very strange kind of a definition because it immediately eliminates all kind of superficial talk. The bla-bla-b and so forth, which is nothing else but curiosity of having heard a name thinking that it might be a little bit of interest and objectivity is a good word, and a great deal of the questions of new groups or even old groups and some new people who come there are really connected with that. I think it's interesting that if one would say to such people: unless you really care we won't answer your questions. I do believe that in general a great deal of time is lost, but I don't want to be too emphatic about that because when you eat, there

is also a quantity of material which is simple roughage. It has to be carried, the food that is nutritious has to be carried by certain materials, simply because it has to be carried, it is like a germ carrier, you know. The germ is the important thing but that what carries it of course is the means by which it is transported. Perhaps the roughage part, the part that is not reallly digestible but simply is there in order to carry the food to the proper place or in the condition in which food can be digested, of course it is eliminated when it is of no further use. If you drink milk there is a great deal of water in the milk, 80%, the rest proteins and whatever else there is in milk. And you can say now, if I would drink that concentratedly I wouldn't have to drink the water. But you know this question of solution, of what is the degree of possibility of certain things being effective in a certain way of the greatest possible efficiency, and that depends on the conditions in which such kind of elements or food or chemicals happen to be distributed through a medium; which medium is then the carrier for that kind of a reaction which might take place. And that food in a concentrated form is not as digestible as food that is more diluted. Simply, and it is a very simple reason, because the molecules are a little bit further apart, and therefore whatever they meet in the condition of, in chemistry it is called a reaction, is simply another kind of chemical that has then a possibility of entering which in a concentrated form it cannot do.

It is like this with Work. When we talk about openness for a person in his seriousness, it means that his seriousness should not close him up. He should be fundamentally serious but at the same time open to the possibility of not being so serious. A concentrated effort regarding Work, sitting up day and night and trying to make attempts, ~~of~~ efforts, trying to see yourself or have an observation process going, does not depend on the quantity of time that you spend on it. It does depend on the condition in which you are, and when that condition does not allow that kind of information to enter into you then of course it flows away without it having any effect. But what is the right concentration? This is always the difficulty: how far should seriousness go, what will you allow and

how much attention should you still pay to that what is, let's call it, superficial, or which is called roughage in ordinary life? If you compare it that way, what is the quantity of unconsciousness which is necessary to carry a conscious effort? Seriousness means that there is a certain mixture between the two, that the superficiality is not satisfactory and that 100% concentration of essence is not digestible. And there has to be in between these two kind of mixtures or the possibility of mixing, the right degree of percentages between the two. Now it depends on that kind of a reaction, that that what influences you from the outside to which you react, how much of that what is being received is digested by you and how much reflected? You know with light rays and a prism certain rays will go through, others won't. They are reflected - not all light will go through, not all light will be reflected, and that what goes through is divided because of the prism in a variety of different tonalities, different colors.

In the same way, when Work starts to affect you and the degree of your seriousness allows the entry of such Work as a concept into your mind and your feeling, that what is necessary for a reaction is first the correct concentration of that what is given. Now many times you cannot judge about how much is given because you are exposed to it, you do not know very well how much to take, and a person or a book or whatever it is that you hear, may have a concentrated form of information which you cannot digest as well. (Punctuation) When that happens you are like a sieve through which it must flow or it is like a filter, separating then what is at the present time for oneself useful, which will flow through the filter, and that what cannot be digested will stay on top.

It's interesting to see how a person can really become that kind of a sieve, that kind of an instrument through which that what he receives is really divided up. The impressions that one receives which border a little ~~then(n?)~~ on seriousness and impressions one receives which

border a little bit on superficiality are mixed for with a person when he lives his ordinary life. His ordinary life as? his unconscious forms of behavior are of course not measured out to him in accordance with what he needs. He just happens to live and he happens to receive that what he comes in contact with. It's extremely difficult for a person to select the surrounding which is conducive. You have to take it as it comes because you have no way of selecting that what perhaps creates a condition of the outside world. You might go from one place to another, of course, you may also wait with yourself to see if perhaps at a different time you will receive different kind of information or that what we call the conduciveness of circumstances have something to do with it, but in a very general way when you live your life and you're not too shielded too much and you are in contact with a variety of people, you cannot really judge of what is going to happen to you; you are dependent as something that is not in--within your means of discriminating. And for that reason a person who wants to (live in) this life of unconsciousness has to select within himself of what is really for his--for his concentrated effort, for his essential being, worthwhile and what is not so worthwhile although it can still be considered roughage.

You see, the difficulty that is there, because what do we know when we meet ideas of Gurdjieff? We have lived for a long time or short - it does not matter when you find out a little bit about ALL & EVERYTHING or that the recommendation of some good friend tells you that you ought to be interested. In the first place, he does not know why a person ought to be interested because he doesn't know you well enough and there are many disappointments of hoping that someone might become interested who isn't at all. But aside from that, if you take your own case, when you were interested in a variety of different things and all of a sudden

something came around the corner that appealed to you and created in you an appetite. You see it was not then the curiosity that something liked something else and something else again and again appeared, but there has to be something that is outstanding, in the first place, probably because of the reaction on you and, in the second place, perhaps because you realize intuitively that there is something worthwhile.

This question of what we call awareness as distinct from thinking, the question of emotional intuition as different from feeling is the first screening process. When one wishes to Work you have to learn a great deal. Unconsciously you are satisfied and have been with roughage or with something that is carried as communication which contains certain elements which are helpful to you, but mostly to your mind and to some extent, of course, to your emotions. And you have been fed by such a quantity of such material that even you didn't have time to ~~take~~ dig into it further and to take a bite. If you concentrate on that what you have received and which had an essential quality you perhaps started to eat.

But how does one Eat? You have to go the whole hog. It has to be swallowed. It is not just sniffed at or a little bit taste on your tongue. There is a procedure we call swallowing. After it has left your mouth and it has been swallowed you cannot spit it out anymore. As a very definite statement for oneself, that then it is part of you and you cannot get rid of it because somehow or other you have--it has to become subject to your digestive processes and something will have to be extracted because the conditions in your physical body are both acid and alkaline, and they travel a long period through your intestines and there are many different organs that have to be fed from the kind of food that you eat.

It is like that with Work. But you first must swallow. How does

one swallow Work? Of course you smell it first. You see if (in?) accordance with your tastes if it has a good smell, sometimes even a fragrance, or in any event an odor. It helps you to become further interested or to discard it already at that time. So your smell has to be good. It's that kind of olfactory nerve that has to start functioning regarding psychological values as to the value for you which then produces already in your nose a good taste which you then hope to have followed by a taste in your mouth. Your nose is above your mouth; that is to prevent you to eating something that does not have the right kind of odor. This is your protection. You have it in your mouth for a little while and you live with the ideas more or less, let's say, before you want to swallow it. You digest it, with a little process, saliva and all the different glands, of course they start to affect already food that you have in your mouth. For a little while you toy around with the ideas in your mind, or in your feeling, you have already a desire that what what is intuitively correct proves to be correct for you.

When you are in that kind of a state, I call it still then gestation, because it is before the bridge has been crossed of swallowing and it may take a long time when you are dreamy like a child and you eat. You know the difficulty of some little children that they cannot swallow. They don't want to because they keep on dreaming, they fall half asleep sometimes and then the mother says, "Eat, eat and swallow", and they don't really want to do it. This is a terrible state for any person who comes in contact with Work. He should have a notion that sooner or later he should say yes or no to the swallowing process and the better it will be for him if it is sooner. If you postpone, if you skirmish around ideas without wanting to do something about it, it is like a little bit

of food that is in your mouth and after some time you keep on having the habit of walking around the flame of a candle without wanting to be destroyed.

I say it is a terrible period for anyone to continue to ask the same kind of a question and to give him the same kind of an answer week after week. It is for me a process that has to be stopped because the only worthwhile thing about Work is that you wish to digest it, and if you persist in answering questions without telling them "swallow, now" which means apply it, make it part of yourself - you help such a person to keep on having food in his mouth without getting any benefit from it. The question that may be asked of what to do, should always be told as Work. Make ~~the~~ that what you now know and what you feel, make it your own.

In that kind of a proceds, that what takes place in the rest of ~~your~~ the body and which starts to feed different organs of your physical boyd, physiologically speaking, is very much the same that after ~~some~~one has become sufficiently acquainted and has had a wish to change this mouth apparatus into a stomach, ~~then~~ than it is a part of you by having a wish to apply and to do what we call Work; that is a creation of something that does not exist but you would like to exist because it would be of help. That kind of a process has to be understood that after you have made attempts many things can take place; that is the feeding of different organs of your own manifestations. But they won't take place when you don't swallow.

I say this because there are questions about results. A person has read a little and has heard a little bit and starts to look for results. He looks for results of his unconscious life. He looks for ordinary digesting as if he already has swallowed. And he starts to describe that what he would like / this particular food / to do for him. He wishes it not to enlarge his stomach. He doesn't want to have too

much blood pressure. He doesn't think that his liver is right when he eats it, or whatever may be? the condtions that he can describe in an unconscious world of the possible digestion of such food for him, as long as in his mouth he can talk about it because he doesn't experience it. This we call thinking about Work. That is a process that all the time takes place. One does it, because there is a point in which this process what we call awareness is very difficult, and having then a chance to switch over into something else which one calls thinking about Work, one prefers that what is the least trouble, and following the line of least resistance I am back again into my ordinary thinking process.

In that thinking process I watch out for results which I don't obtain and then the conclusion is that when I Work I don't get results. It is so stupid because here an unconscious statement is trying to get results of a conscious world. And of course it cannot Work because no one knows when you are in your mouth what is taking place in your stomach.

Now I can let that particular comparison go because it has served the purpose to indicate that things have to be digested. Even if there is roughage, there is food in that roughage and that has to be extracted for certain organs. The body itself is made up of supporting materials, that is roughage as it were crystallized as a body, and it has different organs which function. They are the guiding factors for one's physical life.

Now this question: I am affected by Work and I am serious, what is it that would make me choose to do something about it so that it becomes part of me? What is then given to me as an indication that it is worthwhile to try this so-called put into practice or application for myself? In the first place it holds out the possibility

of a development of what is now my brain into another form of operation which I call consciousness. In the second place it gives me the possibility of really understanding the changeover from a feeling to a deeper emotion when that includes considerations of myself and going over into considerations of other forms of life. And in the third place, it gives me the possibility of understanding my physical body with all its tightness and restoring it to a state of balance and equilibrium. These are the three, you might call them, assets which are held up to a person when he has to consider the possibility of following that particular kind of line of reasoning and line of intuition. It does not mean he will do it because he will still find all kinds of reasons why he shouldn't, and naturally his mind will help him a great deal to rationalize about that. But the second advantage is that you don't have to go to church or to a cloister or that you have to separate yourself from the rest of the world. It's very important to see this because it is not a Sunday affair and hearing a sermon. The question is the application in daily life, as daily life unfolds itself during a week. And the consideration is constantly myself because that what I am remains the object of this kind of observation process.

And now it is the question of seeing the difference between an awareness and a thought process, or emotionally expressed, the difference between an emotion which is still attached and that what is intuition which is non-attached, and non-attachable. (The question of awareness means also that it is non-attached and) It has in it a quality of separating that what is attachment from that what is being observed. And I simply call that impartiality, or not to go along with things where I become enamored or engaged, or in which I fall into a trap of dividing myself and having something go out of me in identification. The advantage of this kind

of process that that what is given to be applied in daily life means that I can consider myself at any one time the object for this kind of a process of observation. I don't have to be in one place or another. I don't have to go to Lourdes to have a miracle happen. I don't have to be in the presence of someone else who tells me as a teacher what I should do. After I have received information about a formula which the doctor Gurdjieff has prescribed and I've gone to the pharmacy and had the formula filled so that now I know exactly that I have to do it three or four time a day or maybe ten thousand times, it's all on the label. Swallow, it says. Take care of it whenever you can and then apply what is now on the label and use the contents. And the content is made up of a variety of different ideas and concepts which belong together and which totally we call awareness.

Awareness is a state, the same way as thinking is a state. It is a condition of my mind which is functioning in an awareness process and also can function in a thinking process. I must remember that my mind can function in different ways, many times still unconscious, but the variety of different departments which have different jobs to do - all of it I call thinking, because that's the way it has been taught to me that my mind is for the purpose of thinking and the thought production or the logical considerations of attaching one thought to another, the sequence of thoughts , or even crystallizations of thoughts as thought-forms, all of that belongs towhat I call my unconscious world. And in that unconscious world for some reason or other, the thought appears about Gurdjieff because I hear it. And I am in contact with that when I start to smell it, I look around it, I see what it is worth, I'm not just

digesting a book for nothing and I don't want to spend a couple of dollars in buying one unless I get some benefit from it. But after a little while I say perhaps it tastes right and I taste it a little bit. It's in my mouth and then perhaps it might go further. But it means that I start to realize that there are different ways by which my mind can function.

And when I now say this awareness is a very special way of behaving of my mind in which the vibration rates and all the different machinery electronically expressed and the reception in my brain, follows a different kind of pattern from my ordinary thought process, I have to experience that first before I will know the difference. I emphasize the intellectual quality because it is always a question of formulating and not simply hoping ~~because it is~~ wie blau hinein of something existing which turns out to be a fata morgana. It does not mean that ~~there~~ I will exclude emotional states; they do belong, naturally, because a man is made up also with an emotional center and a capacity for an emotional center to expand and to include different forms of life ~~of~~, of course, is extremely necessary. But at the same time the depth of that kind of life remains seriousness as long as something else is not introduced which I call now intuition on an esoteric scale.

Intuition of that what could exist which does not exist as yet, but is on a higher level and which higher level is separated from the level on which I live by means, I say sometimes, as a ladder can connect, but where the rungs of the ladder indicate different step-wise programs, or progresses and that ultimately the top of the ladder would reach, I say from my standpoint on Earth, reach in to infinity, and although I do not know what that means, I

have a feeling, an Ahnung they say in German, that is really a forefeeling, it is a feeling which is not determined; it's pre-determined. I only know it by - I hope I will know. That is the definition of that. This sometimes we say is intuition, but intuition is a little bit stronger because it already gives color and some kind of form, although it remains abstract for a long time, it can help in the condition even of an 'as if', as if existing and then have power and a force over us and also a point of attraction to which we want to strive. Whichever way now one looks at this kind of a process, the difference between awareness or a state of awareness and thinking or the process of an emotional scale of real intuition and emotional feelings or feelingly emotionally, it does not matter because in the end it remains the same. The product is that I wish to enter into a relationship with that what has been given and is conceived and will now prove to be the right kind of prescription for me. I will not know until I take it and until I swallow. But what do I swallow? When I do that I make a separation between thought and awareness, I start to filter out the different possibilities of an intellectual vibration rate. I want that to go through which is awareness. I want to stop my unawareness which is a thought process. This is extremely difficult because I do not know what kind of a filter to use. I have no idea about the flow of this awareness process and when I wish to select between the two, I do not know anything about what is awareness and I'm really a greenhorn on that particular road, even if it has been swallowed, and it is on the way to my stomach. In the stomach there is a possibility of an attack, of a wish to extract from concepts (?) that what is useful for me and my health.

When I look at Work now in that sense, and I say I myself as personality remain the object and that what is awareness presupposes something that is awake and is observing me, that is, becomes aware of me - then I have the separation complete as long as I understand that I myself as personality remaining an object constantly in activity furnishes the possibility of that kind of fulfillment of prescription in the creation of an 'I' which then starts to function for me. It is obvious that in the beginning this process gets terribly mixed because even if for one moment I will say there is an 'I' and I ask this 'I' to observe me, I do not know what the results will be because I am not familiar with that process and I fall back on my thought forms or thought processes in describing what my hand is doing or that the movement is slow. T

The accent for awareness is all the time on that what is awake. From the standppint of 'I', this body, as an object for observation and as long as it is in activity, is quite sufficient for the 'I' to receive information about me existing, without describing what I am and how I am. All of that comes later when I can connect certain statements which properly belong together and which are strung together in an unconscious world when I gradually will be able to separate that unconscious from the possibility of a conscious world I then will also describe a line of consciousness, that is a line of continued and uninterrupted awareness. I dont have any worry about my unconscious state because I'm familiar with it and I can just let it go because it takes place automatically. But the question of an awareness state, and the creation of that, is of course extremely difficult. For many reasons it's difficult, not only that it is small in the beginning but it is in a surrounding which is not correct. All of that what is so close at hand that it

falls over into an unconscious state of thinking about Work of course detracts from the possibility of the continuation of an awareness. And practice is the only thing that will make perfect, but I must allow for the combinations of unconsciousness with consciousness.

Unconsciousness in the beginning is the roughage for the ideas of consciousness. The ideas of consciousness or objectivity are in their concentrated form unable to be digested by me. I cannot live in the presence of the Lord. The light would blind me and I would be destroyed. Work is given in a diluted form, hoping that gradually by processes of fractionation the concentration of that what is awareness will be increased and that what is dilution will be decreased. For that reason it has to be done hundred thousand times. But what is the advantage? It is a question between me and my conscience. I don't need anyone else. All I wish is the application at such a time that I feel it is right to try to eat. I'm not always hungry, but when I'M hungry and I know that I should eat, I should eat. Then I have to select what to eat and how much. But I will keep on eating because my experience will tell me that if I don't eat enough I'm not satisfied. If I eat too much I will not be able to move around. This golden mean between unconsciousness and the attempts at consciousness is always like a line shifting from one place to the other, dependent on the equilibrium between the two states that I am interested in, the state of awareness and the state of thinking.

The added advantage is not only that the three centers could become interested in this process separately and also simultaneously, but that that what is going to be given will be a conscious and a consciousness and a consdience (?), which then will enable me to

receive deeper insight into the conditions of myself and ultimately into the conditions of those people who are in my surrounding. It is important to see that these kind of results are going to be helpful in the future but they will not be immediate results. They are different.

The results in the beginning that you can expect are of the kind of a nature which have to do with the acquisition of knowledge of yourself. When awareness takes place there is an impression from me which is ~~as~~ you might say like a reaction on account of the impression received by me as coming from 'I'., to return to 'I' information about my existence, that I am. This adds to my self-knowledge. The fact that I exist is a result. Because in ordinary life I don't consider that. I do it of course in thinking about myself and then having knowledge that naturally I have existed in the past. The fact that we talk about when an awareness takes place is a fact of ~~is a fact of~~ a moment which in existence gives me immediate ( ) without any time lost, the result for myself of being.

This is the first result you can look for. You can expect more and more information about yourself, but in addition to that what otherwise you would get unconsciously, this time it is information that is more truthful. We've gone through these statements many times and it is quite obvious to anyone who has made attempts through wishing to Work that he does receive information which is reliable, that he can count more and more on himself and that that produces within him a solidity. The solidity is not always made up of such facts. A solidity for a person unconsciously is many times connected with his desire to do certain things which then

as an aim for him becomes a fact for himself and that is unconscious. One must make a distinction between that what is a basis for one's own operation in an unconscious world and the basis which can serve as a foundation for the building of something conscious and consdientious.

When I have for myself facts which are related to each other and if I could string them together, the continuation of the line of awareness would exist parallel to the unconscious existence of my brain, recording myself as I am when I am sufficiently alert. But many times in my unconsciousness, I'm completely gaga. I have forgotten, I don't function, I know it, I am habitual, I have all kind of fancy ideas which are dreamlike and in the meantime I just walk the streets sometimes like an automaton, or in my sleep and dreamy state even if I think I've done it and I've forgotten that I did when I smoke a cigarette and I think I ought to smoke a cigarette and I find out that I'm already smoking. All such nonsense of course takes place in an unconsciousness, and when one bedomes sufficiently serious about oneself one starts to realize that that what I am in ordinary life is not very much to write home about and that there is perhaps a possibility that something could be done, but I will not do it until I start as I say, to swallow ideas and make them my own.

How to tell a person to quit this kind of a little bit of seriousness and go over into the actuality of digesting, that is a process which has to be told. I would say simply that that what is an awareness has a taste for you, when you once know you will never thirst any more. It has that kind of a quality but it has to be based not on curisbty but on the need, on that what you feel you want and is necessary for you and if you think about it, it is

necessary for your life. All kind of ordinary repetitious forms of ordinary living which become gradually more and more monotonous for a man will require an ideal and an aim for himself to be able to continue to wish to live. If it's ~~his~~ living that is his wish to live simply goes over into ordinary affairs of an existence and eating, sleeping and drinking, he may as well say goodbye to any ideas of remaining alert and from alertness to try to go over into states of awareness. But that what we have to learn is to distinguish (an awareness from a thought and when we can distinguish that) and we go over into the thought, it should be stopped either by myself or by someone who tells me that I am again dreaming.

~~This~~ It is the difficulty in answering questions, to stop a certain statement at a certain place where they go off the road. And still it has to be done because it's useless to continue in all kind of hope and having no basis for such belief. ~~But~~

But that what belongs to the possible development of a man in an evolutionary sense is that he gradually in following these prescriptions could come to the conclusion that freedom is possible in the end. This, of course, relates to a much deeper religious sense even than ~~then~~ his ordinary essential qualities. It has to do with a state for himself of where he belongs and sees himself the way he is and realizing life in certain forms and the necessity of the concentration of such thoughts about his life being lived and day after day getting older and to see what will be in the end and asking questions of how will I meet my death. It's very important to see that during that period one must use whatever is available for oneself to produce in order to keep a person active. That activity sometimes need not be just ordinary monotony but can of course raise the question for oneself of what is possible in an

accomplishment even in an unconscious world. And it's quite right that it should be done. The only difficulty there is, one becomes attached and in attachment you will not have the freedom that one is looking for. The division between the aims of man in an unconscious state and what he wishes to do there and the aim for a man to become free from himself and become conscious as a man should be is simply that he believes that that what he has as an aim is worthwhile --more worthwhile when it includes freedom from the bondage of this Earth. And he does not wish the continuation of such bondage even if it leads to beautiful productions, philosophically, artistically, or scientifically. One must get through these ideas that I want to remain attached and at the same time hope that I can eat my esoteric pie. I just cannot do that. I have to make up my mind in my seriousness that I decide that this is for me or I continue with my ordinary life in an ordinary way and do the best I can. And It's far better to tell the person not to bother about Gurdjieff when they have constantly this little desire of circling around a light without actually being burned.

It's necessary to lose oneself in order to find your inner life. If there is no desire on your part that you want to die, you will never live because that what will die is not your life; it is just a little bit of living on Earth. The reality for yourself is the essential essence which is your life which is indestructible and when it is written indelibly somewhere within you and it has then the makings of a Magnetic Center for you, that becomes the basis, for the rock on which you can stand and build.

The necessity for a man to begin to see this and gradually

to understand the difference between one level and another will make him realize that as long as there is too much of an unconscious mixture with that what should be a conscious one in the form of awareness, that he is still remaining attached to his unconscious state and he doesn't want to give it up. It will take a long time to have to give it up and to realize that it ought to be given up and it certainly cannot be given up in the beginning because I need that kind of a roughage in order to carry the ideas home to me. And only when they are home and when they have been started to build a house then gradually I can do away with a little bit of nonsense which, at the present time, is of extreme importance to me in order to be able to continue to live on Earth. So it is not a substitution and then only very gradually allowing that what can take place within me without destroying me prematurely.

And this is the advantage of this kind of Work. It is given to me in such doses of concentration that I can take care of it. It is not given to me in such diluted form that it is useless. There is a certain mixture that I must find for myself what is right for me at the time that I am now making attempts for Work. That is a daily task. That is a description for myself of the condition in which I happen to live and in which I feel that I ought to Work. I have to be clearer enough, use common sense to see when or to admit that when I made a mistake that I did make a mistake and I shouldn't have done it because it was a waste of energy. I become gradually much more conscientious about the expenditures of energies of myself, particularly when I take a responsibility for it that I know that it is either yes or no. Because if I don't take the responsibility I have to wait.

Ryder Haggard, you know, wrote a little book called She, maybe you know it. It has to do with the wheels of time. It has to do with

a large wheel in which another wheel is touching the circumference on the inside and two people sometimes are in both at a certain time and sometimes almost at a certain time. If the turning of the wheels are such that it happened to coincide that they are there at the same time, the realization of unity is possible for them. If it is a little bit too early or a little bit too late, they have to wait until the wheel of time has turned around again and again and since they are both of different diameter they don't have the same speed. So when that Karma will occur again on this Earth no one knows and for that reason, time not only will tell, but time is of the essence.

This is the question of seriousness for oneself which makes one swallow. This is the realization which ultimately becomes so apparent that I have to do something, and before I can say yes or no with my mouth, I have to swallow my food first. Then of course I'm committed, then for better or for worse I'm bound to something that I have believed in, then I have to make good on my belief, then I have to extract as much as I can from that what I called my belief and I have to see if that what has been given and which is now being digested psychologically, that it feeds many parts of myself, gradually changing myself not only psychologically but also emotionally and ultimately really intellectually, that then something takes place because of the wish first to eat, of the hunger which was felt and acknowledge and which demanded ~~the~~ a satisfaction.

What is the final result for a man? We simply say harmonious or a man who is conscious and conscientious and has a will, who has his own 'I', belonging to him, who is on the road to become an individual. All of that of course is true and whatever it may mean for different people one doesn't really know very much about that, because that

what concerns me is myself and my private life: what I can determine, what is right for me, what I hope for. But every once in a while the glimpses of that kind of a truth is also noticeable in others & it is that kind of an understanding that brings people together when they have that kind of a common aim that they wish then to share whatever then experiances are on the basis of Work only, and not on the basis of thoughts or feelings. One excludes gradually more and more becomes thought processes/ One more and more aware of the reduction of time length, of the impossibility of a time being measured by the Sun and the Earth, but that the time for oneself gradually takes on different kind of dimensions within oneself with the growing up of that what is within a man and gradually starts to tell this time element to become a Heropass, and after the Heropass the wish for the maintenance of the universe.

This is the problem that one is faced with. It is a religious problem. It is not found in art. It is not found in science and not in philosophy either. It is found only in the presence of God. There is in any one of the three that I mentioned the possibility of a recognition of something existing which has a sacred value. There is no question about art having that possibility of reminding oneself of a religion. There is no question in science that one trying to find out what is what materially, one discovers that there must be some kind of a force existing which is guiding the world. And as far as the philosophy is concerned for oneself and to make one's own life philosophy containing the leitmotifations of oneself, gradually that what becomes clearer and clearer is the knowledge which is so limited, so that even ~~that~~ at the moment of one's death one starts to question then the validity of one's life.

You must realize that when we talk about these kind of aspects

and perspectives of Work that we talk different kind of a language. We talk with such an inner desire then to see that that what is awareness is not mixed too much with an unconscious state of thought. That as soon as we see the thought that we catch it and we tell the mind to get out of it because we don't want that functioning of the mind, not at the present time. It can becomes a servant a little later on and the unconscious state gradually will disappear when there is the possibility of further growth. But I want to make out of the reaction of an impression which is received by my 'I' the adtual activity on the part of an 'I' to tell me what to do. That is religion.

This whole process of changing thinking into awareness is a Christ-process of Erlösung, of delivering--deliverance, of becoming free gradually through the means as indicated on the prescription in some way or other by Work on oneself. To understand the validity of one's inner life, and to be able to see one's outer life as a necessity, I say first as roughage, but gradually reducing that roughage to a minimum in order to have the most concentrated form possible for oneself without having too much dilution. Because diluting means loss of time and energy. I want to become in that sense esoterically efficient. It has to do with the inner life of oneself in the realization of the necessity of feeding it. That it is crying for that kind of help and it wants to have a way out, that it wants to become apparent and it has to start with trying to attach itself essentially to ordinary affairs of life in which I am engaged, in order to make the object a little bit more palatable for 'I' to look at.

That what takes place in that process after some time is that the unconscious thoughts starts to realize the dignity of the

states of awareness. They will gradually, these constant unconscious thoughts, come to a conclusion that they will die. Logically they know it, but emotionally they will experience it. There are certain sections in the brain, which will then start to function. It has to do with a gland development, it has to do with the thalamus for oneself, the creation of a force which reflects and will return, that is which goes out and comes back, which affects on its wish to affect(?), that what is emotionally competent to receive and wishing then to form a conscience at the same time when a consciousness is being formed. This process that gradually the mind becomes a friend is very much the same as Mother Nature considering the striving of a man for his freedom comes to the conclusion that it is even to her advantage to let him become conscious. The more consciousness could exist on this Earth, the more this Earth will become a real planet.

When the thoughts and the processes which take place in the brain start to become comrades, that is when they join that what is an awareness in the process of recognition then what is of ultimately of a higher value, there is tremendous momentum that is created. One does not know that until it happens to appear how then many thoughts start to bend over towards that what is of a higher value in worship. That the recognition of that what is really holy creates a sacredness of approach on the part of the thoughts. That process includes the purging of thoughts with material that does not belong and is not becoming. This is a final result of Work and it is a result that one might look for and hope for. Even if it is not of immediate accessibility it is worthwhile to wish for Heaven when one lives in purgatory and not wish to go to Hell.

Drink to that striving, to understand Purgatory and to extract from it that what might give the bridge to heaven.

To Gurdjieff.

SUNDAY LUNCH

MR. NYLAND: There is a saying you know that one swallow doesn't make spring. I hope you have while you were eating perhaps thought of what we talked about last night. I think it's very appropriate. It's a very simple way of talking about Work and the necessity that you have to **really swa**llow to make it part of yourself. It applies not only to Work, it applies to many things. But it brings it down to Earth, and I hope you will have a chance to perhaps listen to it again or at least refresh your memory here and there, that you do remember, because it is quite important. If you don't understand the importance yet, then there's very little to say. Either one is stuck by something that Gurdjieff is trying to tell us in comparison to other people who also are trying to tell us certain things, and the different masters and teachers and those who have written books, and those who give particular lectures and so forth - all of them of course they do it with the intention of telling you something. But if you haven't come to the conclusion that Gurdjieff gives you something that is unique in its concenttration of a variety of different ideas which belong together, they

are related so that you don't have to pick them up here and there from different people and then put them together yourself. It is there in its totality and it is true, all and everything is in that book. And when you eat it, you swallow it and you become part of it. Or the book becomes part of you, whichever way you want to consider it.

It is an attitude that one should have towards the variety of different things that you are interested in, like activities by themselves, your responsibility, how to conduct--how to conduct them, how to conduct yourself. Whatever you wish to do regarding the Barn and the activities here on the Saturday and Sunday. Also that requires definite emotional postures, which you consider every once in a while perhaps by standing still and taking an account of yourself. You ask when you stand still, where was I just a little while ago and where am I going to be just a little while from now? That is the place that you should be at times, that kind of consideration , to see your past/ and it is accumulating and culminates in your present. Then when the present is there, your future will unroll. But you are there and you stand on a threshhold between future and past and being at the present you take in both, knowing what the past might be in accordance with your regular automatic behavior and hoping that the future can bring you more, more sincerity, more simplicity, and more objectivity. That is the reason we talk every once in a while and you have to make yourself to wish to be reminded. You have to have for yourself something that is searching, that wishes to have an answer and then you Work. And you Work very simply, you do the best you can, you write up sometimes what you are doing, you come to yourself, make imaginary conversations

with your real Self whichever way you feel that you can do it, and it is helpful for you, for your type or for your personality, or for whatever you think that is in line with the possible development of yourself. You all must have an Aim. You must have an aim for this afternoon. You must see yourself the way you are and what you hope to be at the end of the afternoon. It goes by millimeters, you know; it doesn't go by feet, by inches, or by yards. It is just a little millimeter, a very small distance in growth. But you should profit by the time that you are here to see if you can extract something from it. You Have to do the extracting. I think there is enough opportunity, there is really a choice for yourself to take what you can. Gurdjieff has said many times, "Take, take, take." He said it in the same way as when the little dodo bird was on the table and he said, "Work, work, work." Many times he would not say very much more in front of a group who did movements. He would lean over the chair and simply say "Work." And that was enough; it was not necessary to continue to have a Hasnamussian discussion.

But we are different to some extent, you might say. We live because of this present day and age much more on the surface, and we have to Work like hell. You have to become, and maybe you are for all I know, very serious. But if you are and when you are the fact that you wish to be should make you joyful in the acceptance of the conditions as you find them. The utilization of that what is there for you, whatever is presented, whatever you find yourself with when you get up in the morning, the conditions as they are have to be acceptable because if you don't do that you ~~really~~ really cannot accept yourself on account of the constant interaction between yourself and the conditions outside. They start to belong together. You could also say that if I accept myself, there is an atmosphere of that acceptance which exudes from

me and will affect of course the outside conditions, that then in part I receive from them something that belongs to me because my atmosphere touches it. It is an interchange which is quite possible for a person even if he walks through the field and he comes to himself and he sees this and he sees that and he remembers and he walks. He must keep on walking, don't sit too long on a stone where you don't belong.

I hope you have a good afternoon, that you can remember. As I say, start out with the present, push the present through the future, hold on to it as long as you can and sometime in the future you take the present again out of it. You look at it and you see how much is the distance I have traveled, what has been the road of evolution, to what extent have I increased my understanding, to what extent am I closer to the possibility of a full understanding of the totality of life? If one has that attitude, God will bless you without any question.

To a good afternoon with Gurdjieff.

END TAPE

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